THE PULPIT

A SUNDAY SERMON BY THE REV. IRA W. HENDERSON, THE FAMOUS DIVINE.

Subject: Personal Experience.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church on the theme, "Personal Experience," the Rev. I. W. Henderson, pastor, took as his text Jno. 4:42: "Now we believe, not because of thy saying; or we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world." He said:

The final proof of the value of the Gospel to the individual lies in personal experience. The one test which, above all others, warrants a man to call Jesus or to deny Him, is that of real knowledge directly acquired. No man is fit to flaunt Christianity as a farce who has not first observed the rules incidental to the living of the Christ life. He is the best advocate of the beauties of the Christian economy who has been loyal to his Lord's commands.

The consensus of Christians is the result of a common experience. We, as citizens of the kingdom of God, hold fast and together certain formulas of faith because we have, each for himself, as individuals, found valuable for us those working principles that we maintain. The church universal represents, in its fundamental dogmas, the opinions of myriad men who have through their success of individual experience, reached a common ground of belief. The church catholic is divided upon secondary tenets according to the variety of secondary Christian religious experience among men who assert allegiance to the essential truths. In the broad sense, all of us who believe in and serve Christ, are Christians because we each recognize as a personal verity the Gospel story and the application of the truth to the details and the problems of existence and this element of dead certainty is of such immense importance, who shall deny the hankering after order in creed to the enjoyment and appropriation of the Gospel promises by the individual.

The Christ life must be a live, first-hand, personal experience or it is useless. No man can be "converted" prepared or predigested as you will. You may have your knowledge of the scientific disciplines by rote. But no man can know Christ or enjoy a rich and enriching spiritual communion within Him who does not live the life, within Jesus' own himself. "Now we believe, not because of thy saying; for we have heard Him ourselves and know that this is indeed the Christ, the Saviour of the world," said the men of Sychar. And this is, in the nature of the case in most be, the testimony of every man who will enter or who has entered into the enjoyment of the "privileges and the prerogatives" of the Christian life. No other method of entrance is so satisfactory. No other testimony from the citizens of the eternal kingdom is so influential and convincing. No other method is so conducive to the intellect. No other evidence is so soul inspiring. Without a vision of the invisible no man may witness worthily for Him. Without a personal experience we may lead the multitudes to God.

A Christian who is devoid of a personal experience with the presence of the Lord Jesus is a Christian who is a paradox. Strictly speaking there is no such thing as a Christian life apart from the immediate influence of the Lord Jesus. We might as well call a man a sinner and without the parage a system of living of which he has no experimental knowledge or of which his sole information is of unscientific or fraudulent? Which shall be mightier, the testimony of the soul which having fulfilled the conditions is satisfied and sure, or the tale of woe of the charlatan who never met the measure?

But if it is needful to be rich with experience to deny the grace of the God blessed life, it is still more necessary to be saturated with a deep, Christly, spiritual, personal experience in order to convince others of its value and to enjoy what Beecher called "its privileges and prerogatives." The holy men of Israel knew the beauty of Jehovah and the glory of a life near to Him because they enjoyed and practiced experimental communion with Him. Jesus proclaimed the majesty of the Father and the loveliness of a God-inspired career because He dwelt within the presence of His King. Paul paints the manifold blessings of the Christian life because he was a thoroughgoing Christ-man. The Samaritan woman received Jesus as the prophet for whom her heart longed because she had seen Him face to face. And her brethren from the city believed on Christ since she repeated to them her own short, graphic story concerning the Man who had both heard and seen. There we have it, faith founded on the fact and on fact repeated —that is to say, upon personal experience.

All preaching and all testimony which strikes home to the heart is the story of the personal experience. The first principle of a reaching talk is to sum it up in a sentence, not only the facts of life. And if in the telling of the Gospel story and in the application of the truth to the details and the problems of existence this element of dead certainty is of such immense importance, who shall deny the hankering after order in creed to the enjoyment and appropriation of the Gospel promises by the individual.

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THE SUNDAY SCHOOL.

INTERNATIONAL LESSON COMMENTS FOR NOVEMBER 18.

Subject: Jesus Before Caiaphas, Matt. xxvi., 57-68—Golden Text, Isa. liii., 3—Memory Verses, 67, 68 —Topic: Trial of Christ.

I. Jesus before the council (57, 58): 57. "They—led Him away." The band of soldiers led on by Judas (John 18: 3). "To the house of Caiaphas" (R. V.) In John 18: 13 we are told that He was taken to Annas first. It is supposed that Annas and Caiaphas occupied different apartments in the same palace. "The scribes," etc. Scribes, that is, rabbis learned in the literature of the church; and elders, who were chosen from among the most influential of the laity, and chief priests (v. 59), that is, the heads of the twenty-four priestly classes. "Were assembled." Annas sent Jesus bound to Caiaphas (John 18: 24), and Caiaphas with all haste summoned the Sanhedrin, the highest Jewish council, some time between 2 and 4 o'clock on Friday morning, but this was irregular and informal, because it was contrary to their law to carry on the trial by night.

58. "Peter followed Him." Peter loved Jesus; he could not help but follow Him; he was anxious "to see the end"—to know what they did with his Lord. But, alas! Peter followed "afar off." This was the cause of his downfall. "And went in." Again John went with Peter, and probably was John who succeeded in getting Peter admitted into the court of the palace (John 18: 15, 16). "Sat with the servants." Peter was another great mistake. If he had stayed by the side of John he would not have denied his Master, for John had no such temptation.

II. False witnesses against Jesus (v. 59-62). 59. "All the council." The great Sanhedrin, consisting of seventy or seventy-two members, and founded, it is supposed, by Moses (Num. 21), and was continued a long time after the days of our Lord on earth. "Sought false witness." They have a criminal without a crime. They dared not sentence Jesus to death without some satisfactory charge and thus they were obliged to search for witnesses.

60. "Found none." They had great difficulty in making up a case against Jesus. Out of the many false witnesses who came before the council it was impossible to find two who agreed (Mark 14: 56). "Came two." From Mark 14: 57-59 we see that the testimony of these witnesses did not agree in all points, and this accusation if agreed upon would not be sufficient for a death sentence. False-hoods seldom agree, for only the truth is harmonious. "False witnesses." Their testimony was false because the facts were not correctly stated (see Mark 14: 58), and because Christ's words had been misapplied. This is still a very common way of misusing prayers. 61. "High priest—said." Their case had failed, and now the high priest arose and tried to force Jesus to criminate Himself. "Answerest Thou nothing?" There was nothing to say. The witnesses had contradicted themselves, and the enemy time and opportunity and did not destroy his own cause.

III. Jesus declares Himself to be the Christ (vs. 63, 64). 63. "Held His peace." Thus fulfilling the prophecy in Isa. 53: 7. Jesus knew they were determined to put Him to death and a reply would have been useless. "I adjure Thee." The high priest puts a solemn oath to Him. The oath of this question consisted in this: If He confessed that He was the Son of God, they stood ready to condemn Him for blasphemy; if He denied it, they were prepared to condemn Him for being an impostor, and for defrauding the people under pretense of being the Messiah.

64. "Thou hast said." A common form of expression for, "Yes, it is so." See Mark 14: 62. Christ felt no disposition to answer the cavilling questions concerning a truth for which He came into the world to shed His blood. "Right hand of power." This is a reference to Ps. 110: 1, 14. The prophet is describing Christ's coming into the presence of His Father to be invested with all power.

IV. Jesus condemned and maltreated (vs. 65-68). 65. "Rent His clothes." An expression of violent grief (Gen. 37: 29, 34; Job 1: 20), and horror at what He considered to be blasphemous or impious. The act was enjoined by the Pharisaical rules. When the charge of blasphemy is proved the judges rend their garments and do not sew them up again. "Blasphemy." They considered it blasphemy for Jesus to say that He was the Christ (Mark 14: 61, 62). "Witnesses." Their testimony had proved a failure to them and they had no more to bring. Jesus was condemned on His own testimony.

66. "What think ye?" The high priest had urged the case against Him, and now he puts it to vote. "Guilty of death." "Worthy of death." R. V. The punishment for blasphemy was death (Lev. 24: 16). The irregular court now adjourned.

67. "Spit in His face." To spit in one's face is an inferior before the regular session of the Sanhedrin could convene. During this time the judges delivered Him into the hands of the mob. They spat in His face as a mark of contempt. "Buffeted." Smote with their fists.

68. "Who—smote Thee." They had blindfolded Him (Mark 14: 65), they made sport with Him as the Philistines did with Samson, who more than five forms of beating are referred to by the evangelists in describing this scene.

A Strange Difference.

Three Frenchmen are seated round a table on the terrace at a well-known hotel on the Continent, and at a neighboring table there are three Englishmen sitting. The foreigners are talking with animation, the Englishmen earnestly. Toward both tables there approaches a woman; the Frenchmen become at once cheerful, the Englishmen subdued! To the ordinary foreigner woman is a part of his life; to the ordinary Englishman a luxury. Is it possible that woman really has a more agreeable existence on the Continent—notwithstanding all she does not count so much embarrassment to the male—than she has in England?—"Marmaduke," in the London Graphic.

A waterproof glue may be made from three parts of gum shellac and one part of India rubber, these being dissolved separately in ether under the influence of heat, and the two solutions mixed and kept for a time in a sealed bottle. Water, either hot or cold, and most acids and alkalies, will have no effect on the glue.

CHRISTIAN ENDEAVOR NOTES

NOVEMBER EIGHTEENTH.

How the Bible Condemns Intemperance; a Review of all Temperance Passages.—Hab. 2:5-15.

Whatever is of God, satisfies; strong drinks, and all else of the devil, is only an ever-growing, ever-mocking desire.

Strong drink "spoils many nations," all nations; it strengthens not one of them.

The source of the drink evil is covetousness, because covetousness is the motive of the saloon.

Even if the saloon license fees exceeded the cost of the sin of intemperance, it would be blood money, and would bring no prosperity to a city.

If the drunkard is the devil's prey, the saloon-keeper is the Tempter himself.

Salome's indecent dance before the drunken court is an indication of how lust and strong drink have always gone hand in hand.

Of Christ's turning water into wine it has been well said that if men confined themselves to the wine made by Christ, no harm would be done. It is inconceivable that Christ would not condemn drunkenness.

As to Paul's prescription of wine to Timothy, we may well wait to drink wine till we have a Paul to prescribe it, and are sure that we are Timothys.

In that same verse Paul condemned wine-drinking plainly, when used as a beverage.

The story of Noah, the drunkard, in the first book of the Bible, is an indication of the age-long impetus that this curse has gained.

Drunkenness forges heaven for the sake of a hell on earth.

The punishment of drinking is the concealment which it instinctively seeks.

Who would wish to die with a brain clouded by alcohol? But death may come at any time.

Intemperance is responsible for nine-tenths of the poverty, of spirit as well as of gold.

The devil is the father of lies, and the constant misrepresentation made by saloon advocates shows the origin of the institution they are defending.

EPWORTH LEAGUE LESSONS

SUNDAY, NOVEMBER 18.

Personal Evangelism—Mark 1. 17. Daily Readings.

Not to ordained men only.—Rev. 22. 17.

If living for our own salvation alone we shall be lost.—Mark. 8. 34-35.

Ashamed of him; ashamed of us.—Mark 8. 38.

Our natural service.—Isa. 2. 3.

To everyone who has need.—Luke 14. 21-23.

It requires understanding and wisdom.—Prov. 11. 30; Dan. 12. 3.

Christianity is peculiarly a witnessing and preaching religion. The church ceases witnessing to the consciousness new life in Christ when it multiplies its liturgical features until the sermon of necessity becomes a secondary matter, and the church is the obscure corner of the hour of service found only by those who are specially zealous, then the church has lost its power to do its work. Preaching and can no longer inspire and save the soul spiritually, no matter what it may still be able to do esthetically and intellectually. The gospel idea is that every disciple shall be a witness.

The kingdom of heaven suffereth violence, and the violent take it by force. Those who look for spiritual goodness, and drop into a languid neutrality between the antagonist spiritual forces of the world, must serve the devil as slaves if they will not decide to serve God as freemen. It is a true word. The attitude of indifference toward the salvation of the world, as naturally as a thistle flower becomes a thistle seed, ripens soon into a personal evangelistic work is to be a witness. If we have not to do with greater or less success, for "he who has been adopted begins to be saved."

"The Spirit and the bride say: "Come." Christ is the Word; we each eh say "Come!" That is, let every one say "Come!" to whom the gospel message has come. Let us plant the sweet chorus of invitation to a thirsty world in every heart and mouth of the water of life.

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The Difference in Cows.

At the New Jersey station every cow in the herd was tested carefully, with records for a complete year. The result shows the great difference in cows fed on equal amounts of food. The best cow gave 8302 pounds of milk and the poorest cow only 4413 pounds. The best cow produced fat equal to 405 pounds of butter, and the poorest over 202 pounds. Here is a statement which represents the value of milk that will interest all:

	At 1 cent per lb.	At 3 cents per qt.	Cost of feed.
Best cow	$83 21	$114 20	$22 34
Poorest cow	44 13	60 74	42 34
Average cow	65 14	86 80	42 76

What a margin between the best and the poorest! One paid a little profit, even with milk at two cents a quart; the other hardly paid for her food, to say nothing of other expenses. Here is a clear case of robber cow, and there are thousands like her.

Bees and Fruit.

The beekeepers of a certain fruit-growing section of California got into an altercation about pasturage for their bees, and, as a result, beekeeping was abolished in that part of the State. The fruit growers found that the fruit crops fell off fully one-half. The question was investigated by the agricultural college, and it was found that the decrease in fruit has been almost entirely due to the lack of beekeeping.—Country Life in America.

A great many, especially those who have dared not sentence Jesus to death, are content to grow sour in the sin of lay and rest. A few ropes and a sharp sharpened stakes above eighteen inches long will secure a heavy load of baled hay so that it can not possibly slip, no matter how much it is jolted. The illustration gives the plan so plainly that any one can catch the idea.—Indianapolis News.

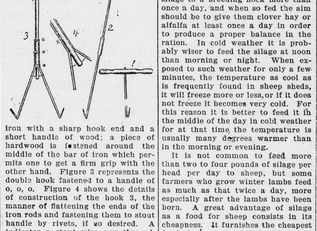
Feeding Silage to Sheep.

Some sheep-growers are enthusiastic in their praises of corn silage as a food for sheep; on the other hand, a large number do not think so well of it. All those who have tried it have agreed with references to the wisdom of feeding a moderate quantity to the flock over the silage has been properly cured. On the other hand, quite a number have found trouble from feeding it in large quantities. On the whole, it is not to be considered satisfactory food for sheep as field roots since more especially when there is much corn in the silage, as it is apt to cause or produce a heated condition of the system, which with breeding ewes is not desirable.

It is not well, perhaps, to feed corn silage to ewes during the winter more once a day, and when so fed the aim should be to give them clover hay or alfalfa at least once a day in order to produce a proper balance in the ration. In cold weather it is probably wise to feed the silage at noon than morning or night. When ewes are fed silage a much smaller allowance of hay will rest. A few ropes and a sharp sharpened stakes above eighteen inches long will secure a heavy load of baled hay so that it can not possibly slip, no matter how much it is jolted. The illustration gives the plan so plainly that any one can catch the idea.—Indianapolis News.

Some Convenient Hooks.

Where there is more or less hanging of bags of grain or other bulky goodnass, and drop into a languid neutrality between the antagonist spiritual forces of the world, must serve the devil as slaves if they will not decide to serve God as freemen. articles on the farm a number of hooks attached to handles will be found exceedingly useful. Pieces of hooks may be formed by the local blacksmith at small expense. Some of them will earn all it costs in the labor saved in a single lesson. The illustration shows several of the hooks that will be found the most useful. The hook shown at Figure 1 is the one familiar to city people, used as it is by truckmen who handle heavy bags and boxes. Figure 2 represents a longer hook made of



iron with a sharp hook end and a short handle of wood; a piece of hardwood is fastened around the middle of the bar of iron for refinements one to get a firm grip with the other hand. Figure 3 represents a double hook fastened to a handle of o, o, o. Figure 4 shows the details of construction of the hook 3, the manner of fastening the ends of the hooks and fastening them to stout handle by rivets. The dotted line indicates a stout wire run through between the ends to make sure and securely wrapped around rods to give strength and firmness to the fastening.—Indianapolis News.

Root Borers.

Squash bugs that pass the winter as adults remain in the field until nearly the end of June, when they are attracted by the young squash plants that may be found under the big vines. Soon there is but one brood of squash bugs each year. When autumn frosts appear, some of the bugs are still immature, and congregate upon the unripe fruit, where they suck the juices, many thus being able to become adults during the mild autumn days. In the spring, the adults ceased beneath fallen leaves, stones, logs, boards, etc., remaining dormant until the warm days of spring, when they are again plants that may be found under the big vines. Soon there is but one brood of squash bugs each year. When autumn frosts appear, some of the bugs are still immature, and congregate upon the unripe fruit, where they suck the juices, many thus being able to become adults during the mild autumn days. In the spring, the adults ceased beneath fallen leaves, stones, logs, boards, etc., remaining dormant until the warm days of spring, when they are again ready to lay eggs